

THE
CHRISTIANS ADVANTAGE
BOTH BY

Life and Death.

Discovered in a

SERMON

PREACHED

At the Funeral of that Faithful and
Eminent Servant of the LORD,
JOSEPH JACKSON, late Esq;
and Alderman of the City of *Bristol*,

On the 17. day of *January*, *An. Dom. 1661.*

By *Fran. Roberts* D. D. Rector of the Church at
Wington in the County of *Somerset.*

Phil. 1. 21.

—To me to Live, is *CHRIST*: and to Die, is *GAIN*.

Hieronym. ad Eustoch. in Epitaph. Paula, tom. 1.

Nos maceremus, quòd talem amisimus: Sed gratias agimus, quòd habuimus,
imò habemus. Deo enim vivunt omnia: & quicquid revertitur ad Dominum,
in familiæ numero computatur.

Hieronym. ad Theodor. in Epitaph. Lucinii, tom. 1.

Nos dolendi magis, qui quotidie stamus in prælio peccatorum, viris sordi-
damur, accipimus vulnera, & de otioso verbo reddituri sumus rationem.

LONDON, Printed by *Edw. Mottershed.* 1662.

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At the Funeral of that Pious and

Excellent Servant of the LORD,

JOSEPH PARKSON, late Esq.

and Alderman of the City of Bristol.

On Sunday, the 14th of July, 1755.

By JOHN ROBERTS, D.D. Rector of the Church of
St. Andrew in the City of Bristol.

LONDON: Printed by R. and J. Mansel, 1755.



TO

*My much Honored, and entirely beloved
Friends, in the LORD,*

The Children, Brethren, Sisters, and others in
near and dear Relation to **J O S E P H**
J A C K S O N, late Esq; and Alderman
of the City of *Bristol*, now sleeping in *Jesur*,
yea living and triumphing in blis with
J E S U S :

Grace, mercy and peace in this life, and eternal glory in the life to come.

My dear Christian Friends,

How brittle, frail and fading is the most flourish-
ing Life of Man here on Earth! The Holy
Scriptures compute it, By 70 or 80 years,
Psal. 90. 10. by a few years, Job 16. 22.
by moneths, Job 14. 5. by dayes, Job
14. 5. by a few dayes, Job 14. 1. by one day, Job
14. 6. by all, denoting the extreme brevity of it. And they
compare his life and time of abode here below, To a vanishing
vapour, Jam. 4. 14. to a transient wind, Job 7. 7. to a
perishing puff of breath, Psal. 146. 4. Isa. 2. 22. to a fading
flower, Psal. 103. 15, 16. Job 14. 2. to a momentary medi-
tation, thought, or tale told, Psal. 90. 9. to withering grass,
Psal. 90. 5, 6. 1 Pet. 1. 24. to a speedy irrevocable flood,
Psal. 90. 5. to yesterday, when past and gone, Psal. 90. 4.

The Epistle Dedicatory.

to an hastening Post, Job. 9. 25. to a swift Weavers shuttle, Job 7. 6. to short handbreadths, Psal. 39. 5. to a Weavers web, soon brought to the thrum to be cut off, Isa. 38. 12. to a Watch in the night, but three hours long, Psal. 90. 4. to a vanishing shadow, Job 4. 2. & 8. 9. Psal. 102. 11. to crumbling dust, Psal. 103. 14. to a sleep, insensibly passing, Psal. 90. 5. to an Apparition, or image, Psal. 39. 6. And (as if all these reached not home,) to meer Nothing. (c) Psal. 39. 5. By all these emphatically describing the extreme lubricity, uncertainty, and vanity of Man's life. Whereupon we may with the Psalmist justly conclude; Surely, every man, at his best state, is altogether vanity. Selah. Psal. 39. 5. Not only man, but every man: not in some state only, as of childhood, sickness, old age, &c. but at his best state, Heb. when settled: Is not only vain, but vanity it self; Not only vanity in part, or in some regard, but in whole, altogether vanity: And all this with a [Surely] prefixed, for the more undoubted certainty; And with a [Selah] suffixed, for the greater observableness.

It is not long since his late dear Yokefellow was by Nature's dissolution divorced from him: And now hurried by Death separated and removed from you. Oh what a small little did I think to have preached at the Funeral of either. And lo, so hath the LORD disposed things, that I have (not without much reluctancie and grief) performed this last office for them both, not many years interposing. (b) They have prevented both you, and me: Our work is to prepare to follow after. The good Lord teach us so to number our days, that we may apply our hearts to wisdom, Psal. 90. 12. To true spiritual wisdom; To wisdom for our selves, for our souls, for our eternal estate with our dearest Saviour JESUS CHRIST in Heaven. We have here no continuing City: Let us diligently seek one to come; A City that hath foundations; whose builder and maker is God, Heb. 12.

(a) These Resemblances I am wont to express in this ensuing Memorial: Vita, vapor, ventus, flatus, flos, fabula, fœnum, Flumen, heri, cursor, radius, palmaria, textum, Excubie, umbra, cinis, somnus, imago, nihil.

(b) Mary his late wife deceased April 24. and was buried May 5. 1657. Joseph Jackson himself slept in the Lord Jan. 5. and was interred Jan. 17. 1661.

The Epistle Dedicatory.

Job. 13. 14. & Ps. 10. Let us so manage our Earthly Pilgrimage, that we may make sure of the Heavenly Heritage: Let us so improve this Mortality, as not to miss of that Immortality: And so live on Earth a while, that we may undoubtedly live in Heaven for ever.

As for you that are surviving, My Conscience and Affection (I cannot but affectionately love those that belong'd to him, whom I so intensively affected for Christ in him,) prompt me to present a few requests unto you by way of Advice: And I hope you will resent them with Christian acceptance.

Be pleas'd to peruse and practise those Ten Instructions or Practical Directions, published in my Instructive and Horratory Epistle prefixed to my Sermon, preached at the Funeral of *Mary Jackson*, his late religious Yokesfellow: You have the printed Books and Directions: I need not mention any Particulars; but compendiously refer you to them: I heartily recommend them to your faithful practice; beseeching the God of all wisdom to give you salvifi- cal understanding in all things.

Endeavour to comfort your selves in this your great loss of him, and deep affliction for him, by Christian considerations. And what Consolatory Arguments may you not readily suggest unto your selves? His Life was so Christian, that his Death must needs be comfortable. Of a good life there cannot come a bad death; As of a bad life seldom comes a good death. Life and Death were his, for all manner of spiritual advantages. He liv'd to the Lord, and died to the Lord: both living and dying, he was and is the Lords, *Rom. 14. 8.* His body (as *Hieron* said of *Nepotianus*) is returned to the earth; but his soul is restored to Christ. His Sins and Sorrows are all ended; his Graces are perfected; and his eternal Joyes are begun. While you are lamenting in black, He is triumphing in white. Are we born (that I

(c) The Sermon is entituled, The Checquer-work of Gods Providences towards his own people. — London, 1657.

(d) Qualis vita; finis ita.

(e) Corpus terra suscepit: Anima Christo reddita est. Hieron. in Epitaph. Nepotian. p. 29: B. rom. 14.

The Epistle Dedicatory.

(f) Ad hoc enim nati sumus, ut maneamus æterni > Abraham, Moyses, Eliaſ, Petrus, Jacobus, Joannes, Paulus electionis vas, & super omnia filius Dei, moritur: Et nos indignamur aliquem exire de corpore, qui ad hoc forsitan raptus est, ne malitia mutaret intellectum ejus > Placida v. Deo erat anima ejus. Propter hoc properavit educere eam de media iniquitate, ne longo viæ itinere, devius oberraret auſtracibus. Lugeatur mortuus, sed ille, lucem gehenna suscipit, lucem tartarus devorat, in cujus poenam æternus ignis æstuat. Nos quorum exitum Angelorum supercomitatur, quibus obviat Christus occurrit; gravemur magis diutius in tabernaculo isto mortis habitemus; quia quamdiu hic moramur, peregrinamur a Domino. Hieronim. ad Paulinam super obitu Bleſilla filia, p. 158. p. Tom. 1. Basil. 1513.

(g) Conſolatur autem te Fides, & Spes tua, & ipsa Caritas. — Non enim te desolatam perire debes, cui in interiore homine habebas præsentem Christum per fidem in corde tuo. Aut sic te contristari oportet quemadmodum Gentes quæ spem non habent, cum veracissima promissionis fuerimus nos de hac vita, unde migraturi quidam nostros migrantes non amissum sed præmissum. — Aug. Italianus. Epist. 6. ad inuit. tom. 2.

(h) Fiducia Christianorum, Resurrectio Mortuorum. Terent. de Resur. carnis. c. 1.

may use Hierom's words to Paula upon the death of her daughter Bleſilla, > that we should here abide eternally > Abraham, Moyses, Isaiah, Peter, James, John, Paul the chosen Vessel, and above all, the Son of God, died: And are we grieved, that one depart the body, whose soul was so accepted of God, as to be snatched out of the midst of iniquity and error? Let that dead person be lamented, whom Hell receives, whom the Infernal pit devours, for whose punishment everlasting fire doth burn. As for us whose End the Angels accompany, whom Christ meets, let us rather grieve, that we are kept so long in this tabernacle of Death, [and may not meet Christ sooner:] seeing while we are present in this Body, we are absent from the Lord. (f) Let Faith, Hope, and Love be your comforters. (as Augustine) > sometimes advised an Italian widow, upon the death of her Husband. > Faith; For you are not desolate, so long as Christ dwells in your hearts by Faith. Hope; For you cannot but confidently hope, That he is not lost, but only sent before you; That he is in Heaven with Christ, which is far best of all, Phil. 1. 23. That is the last day his body shall rise again, so be glorified together with his soul for ever. And, The Dead's Resurrection, is the Christians confidence and consolation. (h) Love; For the more entirely you loved him while he was with you, the more exceedingly should you rejoyce at his happiness, now he is with the Lord. And the time is hastening apace, when all that are Christ's shall meet again, and never part more.

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3. Turn all your Lamentation for him, into Imitation of him. *He was a fair Copy to write after: Follow him, as he follow'd Christ, 1 Cor. 11. 1. I have laid down here after my Sermon, a short touch as his Exemplary vertues: both you and I know more of his true Christian worth. Strive to be like him in Grace, that you may be like him in Glory. And you, that are sharers in his plentiful earthly Estate, lest behind him, you especially are to be put in remembrance of his great Charity; Bounty and Liberality, which with that Estate he was wont to exert upon all good occasions; that you may tread in his steps. The backs and bellies of many and many poor distressed Creatures, had long and frequent occasions of blessing him: Let them have like causes of blessing you, and God for you. So shall they say, Our Almshouse is not lost, but changed, for the stream of charity is still continued. His Alms-deeds were doubtless one eminent way of sanctifying all his great Enjoyments on earth, Luk. 11. 41. and of augmenting his Reward in Heaven, 1 Tim. 6. 17, 18, 19. Luk. 16. 9. And like charitable courses in you, shall doubtless be crown'd with like happy advantages.*

4. Endeavour, I beseech you, with all faithful care, the right Christian and gracious education of his Son and Daughter, his two small Orphans, left in trust among you. *You are Trustees of the Dead, and you are intrusted with the tenderest souls, the Children; and that not only with their Estates and Bodies, but especially with their souls: Obdurate to be faithful to the uttermost. Engage them in the true knowledge of God, Jesus Christ, and Christianity; and in the right religious Practice of Godliness, betimes; That when they are old, they may never depart from it.* (b) *1 Cor. 13. 9. Eccles. 12. 1. Prov. 22. 6. Ephes. 6. 4. God hath, by his Providence, made you Pro-parents to them: Obdurate express a Christian Parental affection towards them. This is at last, in this young Joseph the Son, old Joseph*

(i) Egregia virtutis exemplum, veluti lumen, in editione ponenda sunt, ut omnibus præluceant, multosque ad sui emulationem accendant. *Erasmus in Epist. ad Arch. Toler. præfix. Augustini operibus, p. ult.*

(b) Quo semel est imbuita recens, servabit odorem, Testa diu.—Horat.

The Epistle Dedicatory.

the Father may in a sort remain alive by inheriting and exerting his Fathers virtues. *or good may a man be said to*
5. Finally, Vouchsafe, in reference to your selves, so reduce this ensuing Sermon into Practice. As here both Life and Death are discovered to be theirs, that are Christs; So in every point endeavour you, that both may be yours, as being Christs. For particulars, I refer you to the Sermon itself. It was preached under some inevitable confinement to time; because the Assembly was very great: Therefore here and there I have interposed some few passages for the necessary illustration of what was then spoken briefly and more obscurely. Love, Hope, and Fear, have at last inclined me to consent to the Publication of it. Love, to many Christian Friends; whose importunities herein I could not well withstand: Hope, That being made publique, it may possibly, by Directing, Comforting, and Quickening in some measure, help some poor Souls onward in their Heavenly journey, even after my Decease: And Fear, lest by the help of some imperfect Notes taken at the preaching of it, it should have been (as was suggested to me) sent abroad into the world immurely in an extraneous dress, to my prejudice, and others disservice. And now, such as it is, I present and dedicate it to you more especially, as a peculiar token of my great respect and love, both to Him that is departed, and to His that do remain. That his blessed Memory may yet live a life among you in these my ensuing Lines: *And that you may yet further be incited, so to Live and Die, as that after Death you may live with CHRIST, and with him, and wish all that are Christs eternally.* Which is the earnest desire and prayer of

(N)illum nostra pagella decanter; Illum nostræ literæ fontem. Quem corpore non valemus, recordatione tecumamus: Et cum quo loqui non possumus, de eo loqui nunquam desinamus. Hieron. in Epitaph. Nepos. p. 27. in fin. tom. 1.

Your affectionate Brother, Friend and Servant
 in the LORD, for the furtherance of
 there, *PRAY FOR US.*
 FRANK ROBERTS.



A TRUE CHRISTIAN'S Manifold Advantage in CHRIST;

Both by *LIFE* and *DEATH*.

1 Cor. 3. 21, 22, 23.

— πάντα γὰρ ὑμῶν ἐσιν ἢτε Παῦλος, — ἢτε κόσμος, ἢτε ζωὴ, ἢτε θάνατος, ἢτε ἐνεστώτα, ἢτε μέλλοντα πάντα ὑμῶν ἐσιν. ὧς αἰ, χριστὸς αἰ, χριστὸς αἰ, οὐκ.

— For all things are yours: Whether Paul, — or the World, or *LIFE*, or *DEATH*, or things present, or things to come; All are yours: And ye are Christ's, and Christ is God's.



From whom speaks the Apostle these high things? Of them that are sanctified in Christ Jesus, called to be Saints. For, to such he wrote this excellent Epistle, 1 Cor. 1. 2,

What? Are all things theirs: whether Paul, or Apollo, or Cephas, or the World, or *LIFE*, or *DEATH*, or things present, or things to come, Are all theirs? and they Christ's? and Christ God's?

Happy are the People that are in such a case! yea, thrice happy is that people, whose God in Christ is the LORD. (2)

Some think, and say, That they are rich, and increased with goods, and have need of nothing: who yet know not that

(b) Rev. 3. 17.

that they are wretched, and miserable, and poor, and blind, and naked. (b) But here they that are Christ's, are declared to be rich indeed by Christ, forasmuch as in Christ and through Christ, *All things are theirs.*

The words are very emphatical, and comprehensive, and mysterious. Let us view them in their 1. *Connexion*, 2. *Contents*, and 3. *Propositions* thence resulting.

I.

The Connexion of these words with the Context, is hinted in the particle [*ye, for*] ver. 21. This particle [*ye, for*] is of various use in the New Testament. It is 1. Sometimes *Expletive*, denoting the meer Emphasis of any expression or phrase: As in *Matth. 1. 18. 2 Tim. 2. 7.* 2. Sometimes *Declarative*, setting forth some matter or thing more fully: As in *Luk. 2. 10. 1 Thess. 2. 14.* and often. 3. Sometimes *Causal and Argumentative*, giving a Reason for confirmation of any thing propounded or asserted: As in *Rom. 14. 7, 8, 9.* And in this sense it's used here *1 Cor. 3. 21.* as a Reason why the *Corinthians* should not glory in men, in any of their *Ministers*: Because they and the Church were not for the *Ministers*; but the *Ministers*, and all things for them; and they for *Christ*, &c. ver. 21. And the Argument seems to be a *major ad minus affirmative*, (c) from the greater to the lesser affirmatively: Thus, *Christ is God's, ye are Christ's, and all things are yours, for your good, for your happiness. All things* (as *Beza* well illustrates it) *are yours, as you help and furtherance unto Christ, and by Christ unto God.* And consequently, *All your Teachers, with all their variety and eminency of Gifts, are yours also.* Therefore, you must not acquiesce, nor finally rest in any of these; you must not terminate nor glory in any of them; but only in *Christ*, and in *God*. Otherwise (as *Beza* well expresses it) *They are not so much yours, but rather you are theirs.*

(c) Sic Joan. Calvin, in Comment. ad 1. Cor. 3. 21, 22, 23.

(d) *quod est* Adminicula vobis destinata, ut ad Christum, & à Christo ad Deum subvehamini, non autem ut in illis Adminiculis hæreatis: Ita enim fieret, ut non vestra essent illa, sed illorum potius essetis: *Beza* in Annot. ad 1. Cor. 3. 22.

These

These *Corinthians* carnally glotted in the Gifts of their Teachers, some in one respect, some in another: whereupon contentions and divisions increased amongst them, *1 Cor. 1. 10, 11, 12.* Therefore *Paul*, by many Arguments, and by this in the Text after the rest, endeavours to quench these heats, and to cure these unchristian distempers.

But I may not any further look back to the Context, having many steps to make forward in the Text. Nor intend I to handle these words in their *Relative*, but in their more *Absolute* Consideration.

The Contents wrapped up in these words, are most observable and eminent. For,

Herein is a rich Magazine of Treasure. And this Treasure is especially Tripartite, viz.

1. God's Treasure. And that's *CHRIST* the Mediator; *Christ is God's*.

2. Christ's Treasure. And that's his Saints, His mystical Body; *Ye are Christ's*.

3. The Saints Treasure in Christ. And that's All things; *All things are yours*.

These three are well explicated by *Cicumen* (saying, *All things are yours: As your Benefits and Gifts. Ye are Christ's: As his Creatures and Workmanship.*) *Christ is God's: As his Generation and Son.*

Now, The Saints Treasure in and by Christ, is

(1) More generally propounded; All things are yours. And this, after sundry instances, is again reduplicated and repeated, for the greater emphasis.

(2) More particularly expounded and illustrated, by an Induction of particular instance, viz.

1. All the Ministers and Teachers are yours. Therefore glory in none.

2. The World is yours. Therefore, serve it not; but make it serve you.

II.

(c) πῶς αὐτῶν
ὡς ἐκκλησίαν
καὶ διὰ τοῦτο. ὁ
κύριος ἡ χεὶρ
ὡς κληματα καὶ
τοῦ κυρίου.
Χεὶρ ἡ τοῦ
κύριου. ὁ κύριος.
in Comment. ad
1 Cor. 3.

III

3. *Life is yours.* Therefore use it aright: Live unto the Lord.

4. *Death is yours.* Therefore dread it not; but prepare for it, and die to the Lord.

5. *Things present are yours:* For your Benefit and Consolation in this world.

6. *Things to come are yours also:* For your Bliss and Glorification in the world to come.

Or, Here's an excellent Scale or Series of *Ends* subordinate; And of *Things* referred unto these their Ends respectively, whereunto they have more immediate tendency and subordination:

And these Ends are especially three, viz.

1. *The Saints and members of Christ;* (for to such he here wrote, 1 Cor. 1.2.) they are the first and lowest end, here mentioned. To them, as to their immediate end, are subordinated, The Ministers, the World, Life, Death, Things present, Things to come, and all things. All these are made contributory and subservient to the Saints, for their benefit, edification, and eternal salvation, ver. 21, 22.

2. *Christ.* He (as Mediator) is the second End, and superior to the former. To him, his service and glory, as to their immediate end, All the Saints and whole Body of Christ, is, and ought to be subordinate, ver. 23.

3. *God.* He is the third and supreme End. To him, as to his immediate End, Jesus Christ the Mediator is subordinate, That God in all things may be glorified, ver. 23.

III. *Propositions*, hence resulting, are many. Especially these, viz.

I. *Christ*

1. *Christ the Mediator is God's: And God is his End.*
2. *The Saints are Christ's: And Christ is their End.*
3. *All things are the Saints: And the Saints are their End.* And under this third more particularly are comprised these Propositions, viz.
 1. *They that are Christ's, have all his Ministers theirs.*
 2. *They that are Christ's, have the whole world theirs.*
 3. *They that are Christ's, have LIFE and DEATH theirs.*
 4. *They that are Christ's, have things present, and things to come theirs.*
 5. *They that are Christ's, have all things theirs.*

Thus you may see, here's an ample field of Matter discovered. To treat of all these at this time, is neither possible, nor pertinent to this solemnity. From among all the rest, I shall single out only one *Doctrinal Proposition*, as being more peculiarly apposite to the present occasion, viz.

They that are Christ's, have Life theirs, and Death theirs.

Doctr.

They that are Christ's; indeed and in truth. ¹ Not only in Name, but also in Nature: Being New Creatures, ² Cor. 5. 17. and partaking the Divine Nature, the true Image of God, ² Pet. 1. 4. Ephes. 4. 24. with Col. 3. 10. ³ Not only in Form outwardly by a meer visible Profession; but also in Power inwardly by an holy Constitution, attended with an answerable Conversation, *Matth. 25. 3, 4. 2 Tim. 3. 5. Rom. 2. 28, 29. 1 Joh. 2. 6.*

These, have *Life* theirs, and *Death* theirs. ¹ *Life*, their Day to labour in: *Death*, their night to rest and sleep in. ² *Life*, their Race to run in: *Death*, their Goal to obtain the Prize in. ³ *Life*, their Sea to sail in: *Death*, their Haven to land in. ⁴ *Life*, their Egyptian pilgrimage

mages under the many oppressions of their enemies: *Death*, their Red-Sea, delivering them, but overwhelming all their oppressors. 3. *Life*, their long Wilderness-progress towards the heavenly Canaan: *Death*, their roaring Jordan to be pass'd through at their entrance into the heavenly Country flowing with milk and honey. 6. *Life*, their time of Conflict and Tribulation: *Death*, their time of Conquest and Coronation. 7. *Life*, their holy time of Preparation for the Lord: *Death*, their happy time of Transmigration to the Lord.

But waving Generalities, let's come to a more Particular Illustration of this Proposition. And here we shall enquire, 1. What's here meant by Life and Death? 2. How Life is theirs, that are Christ's? 3. How Death is theirs, as well as Life? 4. Whence it comes to pass, that Life and Death are thus theirs, who themselves are Christ's?

I.

(f) Joh. Chrysost. in 1 Cor. 3. Hom. 10. p. 99. D. E.

What's here meant by Life and Death? Chrysostom seems by these to understand, the Life and Death of their Teachers: that as they live, so they undergo Perils and Death itself for the body of Christ, his Church. — And further he thinks it may be said as to Death;

ὅτι καὶ ὁ τῷ Ἀδὰμ θάνατος διὰ τὸ ἡμᾶς, ὥστε καὶ τοῦ θανάτου καὶ ὁ τῷ Χριστῷ διὰ τὸν ἐκείνου. That is to say, That Adam's Death was for us, that we may be corrected (correctured.) Christ's Death, that we may be saved. (But pace tanti viri, by the good leave of so grave an Author) Life and Death here are not intended either of their Teachers, or of Adam, or of Christ: but of the Life and Death of the Saints and Members of Christ: As the context of the words evidently imports. Besides, that phrase [All things are yours, whether Paul, or Apallo, or Cephas] sufficiently comprehends all things in their Ministers; Office, Gifts, Graces, Life, Death, &c. here asserted to be theirs. And as for the Death of Adam, or of Christ: not Text,

(g) Chrysost. ibid.

not Context afford the least colour for any such interpretation. But they that are Christ's, *Life* is theirs, and *Death* theirs. The *Life* which themselves shall here live, and the *Death* which themselves shall die: both are theirs for their great good and manifold advantage.

But note, *Life and Death* are of three sorts, viz. *Natural, Corporal, or Temporal.* (b) (I list not to be too critical upon terms,) stile it which you will, so you rightly understand the thing. *Spiritual.* (i) *Eternal.* (k) Now here we are not to understand *Life and Death, Spiritual, or Eternal:* but only *Life and Death Natural, Corporal or Temporal.*

(b) Rom. 14.
7:8, 9.
(i) Ephes. 2.
1. 5.
(k) Mar. 25.
46.

Life Natural or Temporal, is one of our dearest Temporal enjoyments in this present world. All that a man hath will he give for it. (l) It consists generally, in the vital union of *Matter and Form*, of *Body and Soul.* *Life* (said one) is the *Soul's abode in the Body.* (m) But here three things must be distinguished, viz. *Principium vivendi: Esse viventi: Operationes vite.* 1. *Principium vivendi*, the Principle of living. And that's the *Form*, or *Soul: Vegetative*, in Plants; *Sensitive*, in Brutes; *Intellective or Rational*, in Man. 2. *Esse viventi*, The Being of the living: which is properly such a Nature in the living Creature, while the Principle of Natural life is in it, as whereby it is disposed to exert and exercise acts of life. (n) 3. *Operationes vite*, The Operations or Acts of Life. Properly and formally these are not Life, but the effects, fruits, and evidences of Life. These Acts of Life may be reduced to *Motion.* — In him we live, and move, — Act. 17. 28. Every Creature that *lives, moves.*

(l) Job. 2. 4.
(m) Vita est mansio animæ in corpore.
Lat. 9.

(u) Vivere, v'ventibus est esse.

And as the *Motion* in any Creatures is more or less perfect, so the *Life* of them is more or less perfect. Thus, *Living Plants* do move, by *Nourishing* themselves, *Growing*, *Fruit-bearing*, and *Breeding* their like. Thus, *Living*

Brutes

Bruits do move by all the said Motions of Plants, and over and above them; by *Outward senses*, Seeing, Hearing, &c. by *Inward senses*, The Common-sense, Phantasia, and Memory; and by Loco-motion, or moving from place to place. Thus, *Living man* moves by all the Motions of both Plants and Bruits; and above them all, by Understanding, Conscience, and Will. The *Motion* of Bruits is more perfect than that of Plants; and consequently, the *Life* of Bruits is more perfect than the Life of Plants. But the *Motion* of Man is more perfect than the Motion of Plants or Bruits: and therefore Mans *Natural Life* is incomparably more perfect, noble and excellent than theirs.

Death Natural or Temporal, is, The Privation of Life Natural, through the Separation of the Matter from the Form, of the Body from the Soul. (c) In the Death of Plants or Bruits, the Form or Soul is so severed, that it's destroyed with the Body, *Goes downward*: But in the Death of Man, his Soul is so separated, that it separately subsists without the Body, *Goes upwards*; (d) Returns to God, to be immediately disposed by him, unto eternal weal or woe, *Eccles. 12. 7. 1 King. 17. 21, 22. Heb. 9. 27. & 12. 33. Luk. 23. 43. & 16. 22, 23. 1 Pet. 3. 19.*

(c) Eccles. 3.
21.

Now, they that are Christ's have *Life* and *Death*, *Natural*, *Corporeal* or *Temporal*, theirs. Theirs peculiarly; theirs advantageously, beneficially, salutiferously.

II. *How is Life theirs, that are Christ's?*
Resol. They that are Christ's, have *Natural Life* theirs, in a far and more excellent sort; than any Christless persons have it.

I. *As a Token of Gods paternal favour.* They that are Christ's, have *Life*, not only from God as a *Common Creator*, but also from God as a peculiar tender *Father*

in Christ. — Your heavenly Father knoweth that ye have need of all these things. — Our Father which art in heaven, — give us this day our daily bread: (9) Again: He that spared not his own Son, but delivered him up for us all: how shall he not with him also freely give us all things? (10) They have Life, not only with Gods leave and permission; but also with Gods love and approbation: Not only by Gods general Providence and common donation; but also by Gods special Providence and peculiar dispensation. Now the *Affectus Amantis*, the Affection of the Loyer, is that which highly commends the *Muneris Dantis*, the Gifts of the Giver; and is more than the Gifts themselves. This makes the present Life of the Saints double sweet.

II. As an additional Mercy in and with Jesus Christ, Jesus Christ is, *The Gift of God*, *1 Cor. 1. 3.* The primary, transcendent, supereminent Gift of gifts, (1) *Joh. 4. 10.* & 3. 16. All others are but Additional, Accessories, Appurtenances, attending upon him. *Accessories* follow the *Principals*. Christ is the grand Mercy, the Mercy of mercies. Till we have obtained him, we have in effect obtained no mercy, *1 Pet. 2. 10.* But to whom God gives Christ, to them he gives freely both life, and all things with Christ, *Rom. 8. 32.* *Mat. 6. 33.* He is the *Inheritance*: these are but *appurtenances*. He is the *Fountain*: these but the *streams* thence flowing. To them that are Christ's, He brings all blessings in his arms. As Christ's blood flows freely to them; so Life and all things come sweetly swimming to them in the blood of a Saviour.

III. As a fruit of Gods precious Promises. (2) Christless men have Life and all their enjoyments only by *Common Providence*: But they that are Christ's; have and hold Life and all things by *Covenant and Promise*. *Godliness* hath the Promise of *that Life* that *you* is, and of that which

(9) Mat. 6. 9.
— 11. 32, 33.

(10) Rom 8. 32.

(1) Christ

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principale. S. S.

(3) 1 Pet. 1. 4.

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1 Tim. 4. 8.

Mar. 6. 33.

is to come, 1 Tim. 4. 8. Again, the Promise is; *Seek ye first the Kingdom of God, and his Righteousness, and all these things shall be added unto you.* Mat. 6. 33. They that are Christ's are children of the Covenant which God made with Abraham, &c. Act. 3. 25. They that are Christ's, are Abraham's seed, and heirs according to the Promise, Gal. 3. 28, 29. & 4. 28, whilst all others are strangers from the Covenant of Promise, Ephes. 2. 12. Now to hold Life by Promise, is both a sure and sweet treasure. For, God that promised cannot lie, Tit. 1. 2. And Gods Promise and Oath are those two inviolable things, wherein it is impossible for God to lie. And this ministers no less strong consolation, Heb. 6. 18. And all the Promises of God in Christ are *Yea*, and in him *Amen*, 2 Cor. 1. 20. Oh what an Advantage is this to them that are Christ's; that hold Life and all of God in Christ by Promise; God hath (as Augustine notes) made himself their Debtor, not by receiving from them, but by promising to them. And they may by Faith confidently rest and rely upon his Promise: and may by Prayer in all wants and dangers plead Gods Promise, and sue him (as it were) upon his own Covenant and Bond. He will not, He cannot deny himself, 2 Tim. 2. 13.

IV. As an only happy Soule is divinely blessed and sanctified to all that are Christ's, for their salvificall furtherance in Spirituall and Eternall, Tit. 1. 2. 2 Cor. 4. 2. Others have Life, but not in such sort sanctified. They (as one said) *not so much live, as are in life.* Life unto them is, as the *Quail* were to *Israel*, a curse rather than a blessing: (1) Or as the *Pearl* is to the *Muscle* or *Oyster*, on the Precious Stone to the Serpents head, their *Disale*, rather than their *possession*. Hereafter the wicked shall say, It had been good for them they had never lived, they had never been born, *Mat. 26. 24.* Or that *affliction* is better, they were born alive, they had instantly dyed. But to

(a) Fidelis Deus qui se nostrum debitorem fecit: non aliquid à nobis accipiendo; sed tanta nobis promittendo. Parum erat (1) Remissio: cuius scripsit tenebris, et voluit facere nobiscum chirographum propter nostrum suorum, *Aug. Enchirid. in Psal. 109. ad init. Tom. 8.*

(x) Non tam vivunt, quam in vita sunt. Sen.

(y) Psal. 78. 27. to 32. & 106. 34. 35.

Ps. 107. 34.

Job 1. 21.

Eccl. 1. 2.

Mat. 26. 24.

Mat. 26. 24.

the Godly: Life and all things are sweetly sanctified, the Curse is removed, the free, lawful, comfortable and beneficial life is restored. 1 Tim. 4. 4. 5. Gal. 3. 9. 194. 13. 14. Unto the pure all things are pure: but unto them that are defiled and unbelieving, is nothing pure: but even their mind and conscience is defiled. (b) Tit. 1. 15.

Now, unto them that are Christ's, this temporal life here on earth is so sanctified and blessed, as (in reference to Spirituals and Eternals) to be,

Their holy Seed-time. Their Seed-time of Good and Glory. In this Life they have their Season or Time accept.

of their Day of Salvation. (a) In this Life, their Eternal Life is begun, Joh. 3. 36. & 17. 3. The foundation-stones of their Salvation are laid: Their eyes are opened, and they are

removed from darkness to light, and from the power of Satan, unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified through faith that is in Christ. (b) In this Life they are called, justified, and in some measure glorified: As they were before the foundation

of the world was laid, eternally predestinated (c)

Their Spiritual Trading-time. In this Life, they that are Christ's, have an excellent opportunity of driving their Spiritual Trade to their eternal advantage. Their

LO R D and Master Jesus Christ is gone into a far Country to receive a Kingdom, and to return: And he hath committed a Stock of Talents, of Graces, Gifts,

endowments, opportunities, &c. to every of his servants during his absence, that they may winde, and turn them, employ and improve them in their Spiritual Trade, for their Masters benefit.

To some five, to some two, to some one talent. Of all which he will require an exact account at his return, and will according to their works remunerate them respectively. Math. 25. 14. To 31.

In this Life they, as wife Merchants, have the happy

(c) Tit. 1. 15.

(a) Rom. 1. 16.

(b) Act. 26. 18.

(c) Rom. 8. 19.

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season of trafficking for spiritual Pearls and Treasures of greatest price; *Matth. 13. 44, 45, 46.* Now, now, They buy of Christ gold tryed in the fire, that they may be rich; and eye-salve that they may see, and white raiment that they may be clothed, and that the shame of their nakedness do not appear, *Rev. 3. 18.* The Gold of Christs pure Doctrine, or of unfained Faith, both of them more pure and precious than gold tryed in the fire: The Eye-salve of saving Illumination; and the White-raiment of Christs Righteousness. Of all these spiritual commodities, Christ alone hath the Monopoly. (d) Therefore of him alone they buy them; and of him they have them without money and without price, *Isa. 55. 1, 2, 3.*

(d) Christus est iuvener
ille, qui merces
salutis cœlestis
venales nobis

promittit & offert in Evangelio, non precio vel meritis parandas, sed precibus & fide gratis a Deo accipiendas. Hoc approbatur ex CHRISTO, extra quod nulla est salus. Falluntur ergo qui à Sanctis salutem petunt. Imposita est Papa, qui indulgentias & Cœlestis auro vendit. D. Pareus in Comment. ad Apocalyp. c. 3. vers. 18.

3. Their striving time. In this Life, they that are Christ's, have a seasonable opportunity, 1. Of striving to enter in at the strait gate, leading to life, which few do find, *Luk. 13. 24.* 2. Of contending earnestly for the faith once delivered to the Saints, *Jude v. 3.* 3. Of striving, 1. As Wrestlers against all spiritual Antagonists, *Eph. 6. 12.* 2. As Soldiers to fight the good fight of Faith against all spiritual Enemies, the World, Flesh and Devil, *1 Tim. 4. 7. Ephes. 6. 11, 12.* 3. As Racers, to run with patience the Race that is set before them, yea, so to run, as to obtain the Crown, *Heb. 12. 1. 1 Cor. 9. 24.* Forgetting those things that are behind, and reaching forth to those things which are before, They press towards the mark for the prize of the high calling of God in Christ Jesus, *Phil. 3. 13, 14.*

4. Their Trying time. In this Life, they that are Christ's, have many Tryals: but all for their good.

Shine of Gods favours from Heaven influencing them and causing them to increase, & *1 Cor. 3. 6, 7*; &c. And all this makes them exceedingly grow and flourish in all Spirituall day by day.

6. *Their Fruit-bearing time.* In this Life, they that are Christs have the very season of spiritual Fruitfulness. Now they are as trees planted by the rivers of waters, giving forth their fruit in due season, *Psal. 1. 3*. Now the North-wind awakes, and the South comes and blows upon their Garden, that the Spices thereof may flow out, that Christ their Beloved may come into his Garden, and eat his pleasant fruits, *Cant. 4. 16*. viz. the fruits of Holiness, Righteousness, Sobriety, of Faith, Love, Meekness, Humility, &c. even all the precious fruits of the Spirit; together with all those pious exercises of Hearing, Praying, Meditating, Almsgiving, and all good-works, *Rom. 8. 22*. *Ephes. 5. 9*. *Gal. 5. 22, 23*. Now they are an Orchard of Pomegranates, with pleasant fruits; Camphire with Spikenard, Spikenard and Saffron, Calamus and Cinnamon, with all the trees of Frankincense, Mirrh and Aloes, with all the chief spices, *Cant. 4. 13, 14*. Now, now in this Life (O Christians!) is all your fruit-bearing time: This is your golden season for Believing, Repenting, Mortifying of sin, vivifying of Grace, and there's no place for any such thing in the grave. The grave cannot praise God, death cannot celebrate him; they that go down into the pit, cannot hope for his wrath: The living, the living he shall praise him, and the Father in the children shall make known his wrath, *Isa. 38. 18, 19*. Therefore now let the counsel of Solomon sink deep into every true Christians heart, Whatsoever thine hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, neither shall thou go, *Eccles. 9. 10*.

may finally *Thine* *Monishing* time for Eternity. In this
 Life, they that are Christ's, lay up for themselves Treas-
 ures in Heaven, where neither moth nor rust doth corrupt,
 nor thieves break through and steal, Matth. 6. 20. Now
 they treasure up Gifts, Graces, Prayers, Tears, Pro-
 mises, Experiences, Evidences for Heaven, &c. Now
 they may be rich in good works, ready to distribute, willing
 to communicate; laying up in store for themselves (bags
 that wax not old, and) a good foundation against the time
 to come, that they may lay hold on eternal life, 1 Tim. 6. 19.
 Now they may make themselves friends with the Mammon
 of unrighteousness, that when they fall they may be received
 into everlasting habitations, Luk. 16. 9. Now they may
 meditate of their Mortality, and prepare for their *Immor-*
tal. Now they may ponder upon their Fall, *Misdeeds,*
 and *Evil* things, as Bernard rails them. *Those bring*
shame, those grief, and those Fear. They may think whence
they came, and blush: where they are, and groan: whither
they go, and tremble. (f). They may remember their latter
 end, that they may not easily do amiss. Thus, Life is
 theirs.

(f) Filis memo-
 rare novissima
 tua, & in eter-
 num non pec-
 cabis. Revole
 Primordia;
 Attende Me-
 dia; Memora-
 re Novissima
 tua. Hæc pu-
 dorem addu-
 cunt, ista de-
 ream ingenu-
 illa metum in-
 tuerant. Co-
 gita unde ve-
 neris, & eru-
 besce: Ubi sis,
 & ingemisce:
 Quid vadas, &
 contremisce.
 D. Bernard.
 Serm. de Pri-
 mordiis & No-
 vissimis nostris,
 ad iuv. p. 376.
 Auguſt. 1616.

III.

How is Death theirs; that are Christ's?
 As I have discovered the bright Day of Life
 to be theirs; so now I shall shew, how the dark Night of
 Death is theirs also. It's appointed to all men, Godly and
 Wicked, once to die. (g) But oh, what a vast disparity is
 there, betwixt the Godly that are Christ's, and the Wicked
 that are Christless, in Death?

(g) Heb. 9. 27.

To the wicked belong, 1. The terrors of Death, (h)
 that King of Terrors, as Balaad calls it, (i) that most ter-
 rible of terribles, (k) as the Heathen stiled it. The en-
 mity of Death, 1 Cor. 15. 25, 26. The sting and
 venom of Death, 1 Cor. 15. 56. The curse and
 bitterness, gall and wormwood of Death, Gal. 3. 10.

(h) Heb. 2. 15.

(i) Job. 31. 34.

(k) 2o3eap
 2o3eotatav.
 Aristot.

5. The

The Christian's manifold Advantage in Christ,

The twoful followers of Death, viz. The Judgment of Condemnation, *Heb. 9. 27.* *Foh. 5. 29.* And everlasting Torments in Hell, *Matth. 25. 41, 46.*

But from them that are Christ's, All this evil and mischief of Death is sweetly removed away by Christ.

1. They fear not Death, but can desire it, and groan after it. Having a desire to depart, and to be with Christ, which is much more best. (1)

2. Lord, now lettest thou thy servant depart in peace, according to thy Word^(m) — For in this we groan earnestly, desiring to be clothed upon with our house which is from Heaven. (2)

3. Of an Enemy, Death is become their Friend: Of Loss, their Gain, *Phil. 1. 21.* 2 *Cor. 5. 1.* 3. Of an Hornet, Death is become a Drone. The sting of Death is plucked out by Christ, who hath given them the victory,

1 *Cor. 15. 54, 55, 56, 57.* 4. The Curse of Death is turned into a Blessing. Blessed are the dead which die in the Lord, from henceforth, &c. saith the Spirit, that they may rest from their labours, and their works do follow them, *Rev. 14. 13.*

5. And the Consequents of Death are to them most comfortable, viz. The judgement of Absolution, *Heb. 9. 27.* with *Matth. 25. 34.* And eternal life in Heaven, *Matth. 25. 46.* *Luk. 16. 23.*

Thus, to them that are his, Jesus Christ brings light out of Darkness, Good out of evil, life out of Death. He turns this venomous Viper, Death, into a soveraign Treacle. Death is as *Sampson's* roaring Lyon, slain by Christ our true *Sampson*; out of whose carcase he gives his members the sweetest Honey-combs^(o) of Spiritual advantages.

More Particularly, let them that are Christ's know, That

1. Death is their sweet sleep in Jesus. It's often stilled,

(e) Ecce favis mellis stillat de ventre Leonis. S. S.

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led, their Sleep, As *Joh. 11. 11, 12, 13. Acts 13. 36.*
1 Cor. 15. 51. & 11. 30. And sometimes their Sleep is
Jesw. As; — them also which sleep in *Jesw.* will
 God bring with him, *1 Thes. 4. 14.* — Them which
 so which are fallen asleep in Christ, are perished, *1 Cor.*
15. 18. The Grave is their Bed. — they shall rest in their
 Beds, *Isa. 57. 2.* It is said of godly King *Asa*; — they
 buried him, — and laid him in the Bed, which was filled
 with sweet odours and divers kinds of spices prepared by the
 Apothecaries art, *2 Chron. 16. 14.* But the Saints last
 bed, the Grave, is perfumed with better sweets than
 Spices and Odors, even with the Burial of Christs own
 blessed Body, *Matth. 27. 59. 60.* In these Beds they rest
 from all their labours, of sin and sorrow, *Rev. 14. 13.*
 Here they sweetly sleep as in the bosom of Christ, unto
 whom even their dead dust remains still mystically u-
 nited, and therefore is of precious account with him.
 And out of this last sleep they shall again awake at
 Christs glorious appearing, *Dan. 12. 2. 1 Cor. 15. 23.*
51. 52. &c. 1 Thes. 4. 14. 15. 16.
 2. Death is their Alteration, not their Abolition, their
 Change, not their Confusion. Thus *Job* accounted it; —
 All the days of my appointed time will I wait, till my change
 come, *Job 14. 14.* And of all men in the world, they
 that are Christs, do at death make an happy change:
 They change Earth for Heaven; An earthly Clay-
 tabernacle, for Celestial Mansions in the Heavenly
 Fathers house, *2 Cor. 5. 1. Joh. 14. 2.* Rags of Mor-
 tality, for Robes of Immortality, *2 Cor. 5. 4. 1 Cor.*
15. 53. Society of Saints imperfect, for the company
 of blessed Angels and of the spirits of just men made
 perfect, *Heb. 12. 23.* As *Hierom* said of *Nepotian*;
 He did not so much die, as remove; not so much leave his
 friends, as change them. (p) In all respects they change
 every way for the better.

(p) *Intelligeres*
il um; non e-
mori, sed emi-
grare: & mu-
tare amicos,
non relinquere.
Hier. in Epit.
Nepot. tom. 1.
p. 25. A. Baji.
 1553.

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D

3. Death

(p) Intelligeres
 il um, non e-
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 grare: & mu-
 tare amicos,
 non relinquere.
 Hier. in Epit.
 Nepot. tom. 1.
 p. 25. A. Basil.
 1553.

3. *Death is their Departure, not their Destruction.* Their *avaluē* or dissolution, not their *κατάλυσις* or reversion. — *Having a desire to depart,* — Phil. 1. 23. Their *loosing* from this Earthly shore, to set sail for Heaven. Good old *Simcon* said; *νῦν ἀπολβες τὸν ἀσλὸν οὐ,* &c. *Lord, now loosest thou thy servant, or lettest thou loose thy servant,* &c. Luk. 2. 29. They depart, From this Egypt and Wilderness, to that *Canaan*: From this earthly, to that better and heavenly Country: From this decaying City below, to that continuing City above, Heb. 13. 14. From visibles, to invisibles: From transitory and finite creatures, to God the Creator, and Jesus Christ the Redeemer, blessed for ever, Amen. Job. 17. 17. Phil. 1. 23. 1 Thess. 4. 17. Rom. 9. 5.

4. *Death is their Gain, not their Loss.* So the Apostle judged it would be to him; *For, to me to live is Christ, and to die is Gain,* Phil. 1. 21. What Gain? They that are Christ's, when they die, lose their dearest Natural lives, and therewith their earthly relations and acquaintance, their Friends, houses, Lands, Livings, Honors, Riches, Pleasures, even all these temporal enjoyments, True. But what are all these? Painted shadows, vanishing Bubbles, magnifi'd Nothings. They gain by Dying, other manner of Treasures: as, Perfection of Grace, Possession of Glory, the Inheritance of Heaven, the Society of Saints and Angels, the immediate fruition of Christ, and beatifick vision of God for ever face to face, Heb. 12. 23. Job. 17. 24. 1 Thess. 4. 17. Math. 5. 8. 1 Job. 3. 2. All their Losses are nothing to these Gains.

5. *Death is their Red Sea, affording them an eternal escape from all evils and dangers, but swallowing up all their enemies for evermore.* Then they cease from sin, which shall no more defile them, Rom. 6. 7. Then they

rest from their labours, which shall no more weary them; *Rev. 14. 13.* Then God shall wipe away all tears from their eyes; but there shall be to them no more Death, Pain, Sorrow, nor Crying, *Rev. 21. 4.* Then no fiery darts of Diabolical Temptations shall ever more reach them: Then the wicked shall cease from troubling, and the weary shall be at ease, *Job 3. 17.*

6. Death is their Bodies Seed-time, for an hopeful crop (q) *Fiducia Christianorum, Resurrectionis morum.* as the Harvest of the Resurrection. Tertullian said excellently; The Confidence of Christians, is the Resurrection of the Dead (q). But the Apostle Paul most sweetly, *lib. de Resurrectione cap. 1.* That which thou sowest, is not quickned except it die. And that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, unto every seed his own body. So also is the Resurrection of the dead: It is sown in corruption, it is raised in incorruption; It is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. *1 Cor. 15. 36, 37, 38, 42, 43, 44.* A wet and sad Seed-time, but a joyful and happy Harvest.

7. Finally, Death is their Souls Birth-day of eternal Bliss. As it is the Omega to all their Miseries in this world present; so is it the Alpha to all their felicities in that world to come. Then the voice from Heaven saith unto them, Come up hither (r). Oh, the day of their Dissolution (r) *Rev. 11. 18.* will to them be a great, an happy, a glorious day indeed! Their Redemption from all their sin and sorrow, *Rom. 6. 7.* *Rev. 4. 13.* Their translation into the better Country, *Mat. 25. 31, 43.* Their entrance into their Masters joy, *Mat. 25. 31, 43.* The Day-break of their endless Sabbath, *Heb. 4. 9.* *Rev. 14. 13.* The inchoation of their eternal jubilee. Their heavenly Coronation-day, with

that, far more exceeding and eternal weight of glory, 2 Tim. 4. 7. 2 Cor. 4. 17. Yea, their blessed Marriage-day with the Lamb, in whose immediate vision and fruition their ravishments shall be unutterable, and their in-trancements unspeakable, Joh. 17. 24. The enjoyment of Christ in Heaven, is the very Heaven of Heaven. (5)

(5) --- Ah! we want (Christ) himself: And I should refuse Heaven, if Christ were

not there. Take Christ away from Heaven, and it's but a poor, unheartfom, dark, waste dwelling. Heaven without Christ, should look like the fireful land of Death. --- Mansions are but as places of briars and thorns, without Christ. Therefore I would have Heaven for Christ, and not Christ for Heaven. Formal Blessedness is created; but Objective Happiness is an incarnated Godhead, &c. S. Rutherford in his CHRIST Dying, &c. Epist. to the Reader, p. 10. 11.

IV. Whence is it, That thus Life and Death become things that are Christ's?

Resol. All this comes to pass,

1. From the All-ordering Purpose and Providence of God towards them that are Christ's, who love him, and are the called according to his purpose. He makes all things, good and evil, prosperity and adversity, life and death, &c. cooperate for good unto them. All things, not only some things. All things, not division, but conjunction; not severally, but jointly, one with another, and all with the influence of Divine benediction. As all the wheels in a Watch work together to tell the hour; And as all the Ingredients in a Medicine work together to effect the cure. We know that all things work together for good to them that love God, that are the called according to his purpose. Rom. 8. 28. The Lord makes every wind to blow them profit; every thing do them good. M.

2. From Christ's meritorious Purchase. Among many other the glorious achievements of Christ, there are three

very observable in reference to our present purpose, viz.

(1) *Christ* hath obtained, regained, restored all Good to his, which the first *Adam* had forfeited and lost, *Col. 1. 20. Mat. 6. 33. Rom. 8. 32. Tit. 1. 15.*

(2) *Christ* hath removed all the evil from his, which the first *Adam* had procured. *Tit. 2. 14. Gal. 3. 13, 14. Heb. 2. 14, 15.*

(3) *Christ* turns that evil unto Good to his, which is not totally removed. *Their Sin* makes them so much the more see the need and worth of a Saviour, *Rom. 7. 23, 24, 25. Their Afflictions* become great spiritual advantages, *Rom. 5. 3, 4, 5. Heb. 12. 6, 7, 8, 9, 10. 2 Cor. 4. 17.* Yea, *their Death* it self is rendred to them a glorious gain, *Phil. 1. 21, 23. 2 Cor. 5. 1, 2, 3, 4.* One well observed; *The Covenant of Grace made no Death, but found it in the world. Christ made of an old enemy Death, a new servant: It's now the Kings Ferry-boat to carry the children over the water.* And I may adde: Through *Christ's* merit, to them that are *Christ's*, *Death* is but a dark entry into their Heavenly Mansions: *A churlish Porter*, ushering into the glorious Paradise; *A fiery Chariot* and Whirlwind, conveying them speedily unto Heaven.

3. *From the predominant and inviolable concatenation of the Causes of their salvation.* They that are *Christ's*, are *Predestinated, Called, Justified*, and in some measure *Glorified*, *Rom. 8. 29, 30.* Therefore, if God be thus for them, what shall prevailingly be against them? He that spared not his own Son, but gave him up freely for them; how shall he not with him also freely give them all things? *ver. 31, 32.* Shall not life be theirs, and Death theirs, and all things theirs for good? This indissoluble Chain of salvation cannot be broken, by Life, Death, or any thing. Therefore Life, Death, and all things must comply to it, contribute to it, be wholly and universally sub-

(1) S. R. in his Treat. of the Covenant, &c. p. 11. chap. 8. p. 47.

(u) 2 King. 1. 11.

The Christian's manifold Advantage in Christ,

subordinate and every way subservient to the accomplishing of it.

Thus we see, *How Life and Death are theirs, that are Christ's: And whence this comes to pass.*

Now come we to certain *proprietia*, to certain Consecrations or Inferences hence, by way of Application.

I. Hence, *What Priviledged-persons are true Christians, above all Christless wretches, both in Life and Death!* Parallel them a little according to former discoveries, and see what the Lord Christ hath done for his, more than for all others.

They that are Christ's, 1. *Have Life theirs. Their Holy Seed-time: Their Spiritual Trading-time: Their Striving-time after best enjoyments: Their Trying-time in their Spirituals: Their Growing time in Grace and Knowledge: Their Fruit-bearing time in all good works: And their Hoarding time for Life eternal.* 2. *Have Death theirs also. Their sweet sleep in Christ Jesus: Their perfective Alteration, not their Abolition: Their happy Departure, not their Destruction: Their great Gain, not at all their Loss: Their Red-Sea, delivering them, but drowning all their Enemies: Their Bodies Seed-time for the glorious Harvest at the Resurrection: And their Souls Birth-day of Eternal bliss.*

They that are Christless, on the contrary, are naked and destitute of all these Advantages both by Life and Death. Nor Life, nor Death are theirs, for Good, but for harm: Nor their Advantages, but their disadvantages: Nor their sanctified Mercies, but their mischiefs, &c. *To them that are defiled and unbelieving, is nothing pure; but even their mind and conscience is defiled, Tit. 1. 15.* To them that are Christless and ungodly, 1. Their Life in this world, what is it else, but *Their sinful Seed-time to the flesh: Gal. 6. 8. Their wretched working*

and trading time in iniquity? *Math. 7. 23. Luk. 13. 27. Mat. 6. 8. Their striving time* onely after earthly enjoyments? *Math. 6. 31, 32. 1 Tim. 6. 9, 10. Their trying time*, to detect and draw forth their vileness? *Exod. 3. 19, 20. & 14. 17. Job 12. 4, 5, 6. Their declining time*, wherein they waxe worse and worse? *2 Tim. 3. 13. Their Barren time*, wherein they bring forth nothing but briars and thorns, fruits of *Sodom* and *Gomorrah*, and all pernicious works of the flesh? *Hab. 6. 8. Dent. 32. 32, 33. Gal. 5. 19, 20, 21. And their unhappy Season*, wherein after their hardness and impenitent heart, they treasure up unto themselves wrath against the day of wrath, and revelation of the righteous judgment of God? *Rom. 2. 5, 2. And their Death* from this world, what is it else, than, The rooting of their flesh and bones, *fall of the sins of their youth, which shall lie down with them in the dust?* *Job 20. 11. Their woful change* of painted Felicities, for real Miseries? *Luk. 16. 19. 22, 23. Their wretched departure* from their wicked Bodies, till both Souls and Bodies shall depart from Christ? *Luk. 16. 22, 23. Math. 25. 41. Their utter loss* of all enjoyments on Earth, and of all hopes of Heaven? *Luk. 12. 20, 21. Heb. 9. 27. Boats: 9. 10. Their fatal Red-Sea*, overwhelming them for ever? *Luk. 16. 22, 23, 26. Their Body's bondage* in the cursed Grave; and their Soul's entralment in the Prison of Hell, till the day of the Lords vengeance shall overtake them both at his second appearing? *1 Pet. 3. 19. Heb. 9. 27.*

Oh then, let every one consider these things; and say:

How happy are all that are Christ's, both in Life and Death!

How wretched are all that are Christless, both alive and dead!

2: Hence,

2.

Hence, *Who would not now study and strive to become Christ's indeed?* This, this is the onely way to be truly rich, to be eternally happy. If the *World, Life, Death, Things present, Things to come, All things, and all this theirs* in Christ, be able to do it. He that hath Christ his, and himself is Christ's, may sweetly say; *Christus meus, & omnia: Christ is mine, and all's mine.* Therefore, when others say; *Who will shew us good?* Do thou say; *Lord lift up the light of thy countenance upon me.* Psal. 4. 6, 7. Lord, give me Christ, and then I have all.

3.

Hence, *What a shame is it for Christians to have the least irksom or undervaluing thought of Christianity?* When *Corruption* within rebels against the Spirit in us, *Temptation* from without perplexeth us, *Afflictions* toke and tire us, *Persecutions* puzzle us, and the *Prosperity* of the wicked amaze and dazle our apprehensions. How are we then distempered and discomposed! Then, we have *cleansed our hearts in vain, and washed our hands in innocency.* Then, we bleis the wicked whom God abhors; and speak against the Generation of Gods children, as once the Psalmist. Then we loath our Spiritual Mannah; and (like Israel) *run back in our hearts again unto Egypt, &c.* O let us enter into the Sanctuary of God; and then all our misdeeming thoughts shall be reformed. O all ye that are Christ's, consider this Text, and check your selves for these your imprudent and ingrateful misapprehensions. Christ is yours, and ye are Christ's: therefore in Christ, Life and Death are yours, and all things yours, for your manifold advantage. O bleis the LORD that ever you were lovingly acquainted with, and interess'd in, Christ and Christianity. Christ turns all your darkness into light, makes all your gall and wormwood, Honey; turns all your poysons into

(x) Psal. 73.
throughout.

Medi-

Medicines, makes both your Life and Death both profitable and pleasant, like the Land of Promise *flowing with milk and honey*. Christianity is the right *Philosophers-stone* indeed; turns all it touches into spiritual Gold. Say, oh say it with much rejoycing; (7) We are Christians: therefore we are happy, both living and dying. *Whether we live, we live unto the Lord; whether we die, we die unto the Lord. Whether therefore we live, or die, we are the Lord's.* (2)

(7) Christiani sumus: Beati sumus, tam morientes quam viventes. S.S.

(2) Rom 14. 7, 8, 9.

Hence; *Why should they that are Christ's, be either weary of Life, or afraid of Death?* Are not both theirs? and theirs for the Best? What wise man is weary of his welfare; or afraid of his Advantages? Especially when both of them are of a spiritual and eternal concernment? It's happy for Christians, that they may live a while on Earth, to be prepared for life eternal. And it's happy again for them, that they may die and depart from Earth, that they may go to possess their Life eternal, for which they are prepared.

4.

Hence, *How silently, self-denyingly and contentedly should all that are Christ's submit to Gods disposal of them in all Conditions; yea both in Life and Death!* Why? Because Life's theirs; Death's theirs. All's theirs. Every wind blows them profit; *All things cooperate unto their good* (1). Murmure not then at any Divine dispensations; (4) Rom. 8. 28. but be silent, yea contented, yea thankful in all. Consider how the Saints of old behaved themselves in all, even the worst Conditions; As, *Job*, ch. 1. 20, 21. *Eli*, 1 Sam. 3. 18. *David*, Psal. 39. 9. *Hezekiah*, Isa. 39. 8. *Paul*, Phil. 4. 11, 12, 13. yea, *Jesus Christ* himself, *Joh*. 18. 10, 11. *Matth*. 26. 39, 42, 44. *Walk thou as Christ walked*, 1 Joh. 2. 6. and follow the Saints, as they follow Christ, 1 Cor. 11. 1.

5.

(4) Rom. 8. 28.

Hence, finally, *How thankfully should we rejoyce in*

6.

the Life, and how patiently, you comfortably should we bear the Death of dearest Friends and Relations, that were truly Christian! whether of Father, Mother, Husband, Wife, &c.

Are they alive? Life is, Their Spiritual Seed-time, to sow in; Their Mart-time, to trade in; Their Race-time, to run in; Their Spring-time, to grow in; Their Summer, to bear fruit in; Their Autumn, to treasure up in for Eternity; And their Winter to be tryed in, that they may be found more precious than gold.

Are they dead? Mourn moderately. Comfort your selves with this; That even Death is theirs also: Their sweet sleep in Jesus; Their blessed Change; Their happy Departure; Their great Gain; Their Red-Sea to all their Evils and Enemies; Their Bodies Seed-time for the eternal Harvest; and Their Souls Birth-day of everlasting Bliss.

Thus I have done with my Text. And now I know you expect I should superadde something in reference to this Worthy Person deceased: Of whom we were unworthy. Should I say Nothing of him, I doubt I should offend you: Should I say Much, I should offend myself.

He was one of the most eminent Members of this famous City: well known to you all, but more intimately so some, and particularly unto me. And did I not verily believe, That he was one of Christ's, and that Life and Death were his (as hath been now explained) I should draw a veil of Silence over him, and hold my peace.

Promiscuous Funerall-Eulogies touching both Good and Bad deceased, is both against my judgment and practice. For, 1. Hereby such Praises are oft misplaced upon unworthy. And (as one said) Many are commended

(b) An Alderman of the City; and had been Mayor in An. 1651.

[on Earth] where they are not; whilst they are terminated (c) Multi laudantur ubi non sunt, dum torquentur ubi sunt. *Aug.*
[in Hell] where they are. (c) 2. Hereby. The wicked are encouraged and hardened in their wickedness, that they should not depart from it; The godly grieved, whom the Lord would not have made sad; The Ministry reproached; And God dishonored.

But when *Persons eminent for Piety and Goodness* are commended, 1. Not so much they, as the Gifts and Graces of God in them are commended. And such Praises Christ himself approves of, *Matth. 26. 13. Mark 14. 9.* 2. They are propounded as Patterns, for the imitation of the living. And we ought to walk in the way of good men, *Pro. 2. 20.* and to follow them, as they follow Christ, *1 Cor. 11. 1.* And, in what I have to say as to this Happy Soul, I shall especially aim at these two Ends, *viz.* 1. To exalt the Gifts and Graces of the LORD in him. 2. And to incite you to a Christian imitation of him. His Life was such, that it rather calls for our *Imitation*, than our *Commendation*. As *Augustine* (d) once spake in a like case,

humans: — Tu imitationem, ego laudem; quanquam, sicut supra dixi laudem ab hominibus jam non querat, imitationem vero tuam tantum querit, &c. *August. in epist. 125.*
p 637. C.D. & 638. D. & 639. A. Tom. 2. Basil. 1569.

To this end (always excepting his known frailties and infirmities, which yet were a burden unto him, and for which he was wont quickly to check himself, discovering his error: And which of all, even the best of Gods people, are wholly exempted from failings in this sinful life: (e) *Happy he, that hath the fewest*;) (f) I may justly borrow some of the exemplary Characters of Gods people of old, in whose steps he walked, to set forth his Vertues: wherein you shall do well to follow him.

(c) *Jam. 5. 12.*
Jon 4. 2. 3. 8. 9.

(f) *Nam vitis nemo sine na-*
scitur: Opti-
mus ille est,
qui minimis
urgetur. Horat.

(g) Act. 10. 1. With *Cornelius*; He was a devout man, that feared God, — and gave much Alms, and prayed to God alway. (g)

(b) Joh. 1. 47. With *Nathanael*; He was an Israelite indeed, in whom was no guile. (h)

(i) Psal. 101. 2. With *David*; He desired to behave himself wisely in a perfect way. — To walk within his house with a perfect heart. (i)

(k) Josh. 24. 15. With *Joshuah*; He resolved, whatever others did, That he and his house should serve the LORD. (k)

(l) Job 1. 1. With *Job*; He was upright, one that feared God, and eschewed evil. (l)

(m) Gen. 18. 19. With *Abraham*; He commanded his children and household after him, to keep the way of the LORD. (m)

(n) Gen. 6. 9. With *Noah*; He was upright in his Generation, and he walked with God. (n)

(o) Gen. 5. 22. With *Enoch*; He walked with God, and he is not, for God hath taken him. (o) And because God hath taken him,

The Children and Family left behind him are weeping; his Friends and neer Relations are mourning; The Ministry sighing, nor can I among the rest (as Hierom said

in a like case) dissemble my sorrow; (p) The poor, refreshed often with his bounty, bewailing; and the Generality of the City lamenting him. I verily believe, that

here are present this day many more *Mourners in Heart*, than *Mourners in Habit*, for the loss of this eminent

Christian. Yet let us recollect our selves, and allay our grief a little: Considering; That, our great Loss, is his

greatest Gain, *Phil. 1. 21. That*, He is not *amissus*, but

præmissus: He is not lost, but sent before us: We must, we know not how soon, follow after. *That*, the LORD

in great mercy hath lent us him so long. Therefore let us not so much mourn, that we have now lost such a one;

as rejoyce and bless God, that thus long we have had such

(p) Volvuntur
per ora lachry-
maz, & obfir-
mato animo
non queo do-
lorem dissimu-
lare quem pa-
tior. Hieronym.
in Epiph.
Nepot. p. 25.
tom. 1.

an one; As, Hierom once comforted Heliodorus. (9)

And to speak of him a little, with reference had to our present Text: *Life was his; And Death is his.*

1. *Life was his.* And how Christianly did he improve it!

As a Magistrate and Citizen. He desired, To govern Religiously and Righteously: To suppress wickedness and Prophaneness, and particularly Sabbath-prophanation: To encourage the good, and deter the evil-doers. He knew well the State of this City's Affairs, and aimed much at the publique weal thereof, without self-seeking. He was a man of a very publique spirit, desiring the publique Good: And what evil he was not able publicly to redress, he was wont privately to lament.

As a Merchant. He walked righteously and self-denyingly: The ballances of deceit were not in his hands; nor a double tongue in his mouth. He was as a Father of Merchants. He fetched his Merchandise from far, but traded most for Heaven. He was sometimes jealous and afraid, (so abundantly God had blessed him) *That these Temporals did flow in too fast upon him:* And, like Luther, much desired the Lord, *That he would not put him off only with these earthly things.*

As an Householder. He kept the way of the LORD in, and with his Household: By due sanctifying of the Lords-day-Sabbath; Daily Reading of the Holy Scriptures; Daily presenting of his Morning and Evening-Incense of Praise and Prayer with his Family unto his God; And by frequent Instructing of his Household in the things of Christ.

As a Christian. He was sound in the Faith, in erroneous times; Blameless and exemplary in his life, in corrupt times; and an Ornament to the Gospel and Doctrine of God our Saviour. His Search and Enquiries into the deep,

(9) Nec doleas quod talem amiseris, sed gaudeas quod talem habueris. Hieronym. ad Heliodor. in Epit. Neopitan. p. 23. tom. 1.

deep mysteries of Religion, were many, and considerable. His Devotion in secret, was much. His Humility in midst of all his ample enjoyments, was great and very observable. And his Charity, yea his bounteous liberality, to the distressed poor and needy, was well known to be overflowing even unto admiration.

Thus, (r) *He lived much in a short time*, (as Hieron. said of *Lucinus* :). And so, lived long by living well. For, to live well, is to live twice.

2. *Death now at last is his also*. His sweet sleep in Jesus; His happy Change; His blessed Departure; His rich Gain; His Red-Sea to all his Enemies; His Body's Seed-time for a better Resurrection; His Soul's Coronation-day, Marriage-day, and entrance into his everlasting Jubilee. After a short, but sharp Conflict with a violent putrid Fever, for about eleven dayes space, He put off this Tabernacle, to be clothed upon with his house from Heaven. During the time of his Sicknes, as his Thoughts, so his Discourses were much upon Spirituall, and his jaculatory Requests to the Lord, for Himself, his Family, and for the Publique, were very fervent. This was one of his wishes in his Extremities: — *Oh that all the Rich men in the City here beheld my Condition, and how little gold and wealth can help in such a day of distress!* This was one of his Ejaculations: — *O Lord, do what thou wilt with this my mortal Body, so thou wilt shew mercy and salvation to my poor immortal Soul!* His last words were these, or to this effect, but with much more amplification:

Into thine hands, O LORD, I commend my soul and body, (s) both now and for evermore, through Jesus Christ mine onely Saviour and Redeemer; Amen. I have done. And having said this, he sweetly fell asleep in Jesus. In whose blessed bosom we leave him, until his second Coming.

(r) Placita enim erat Deo anima illius: & in brevi spatia multa complet. Hieron. in Epitaph. Lucinii ad Theodorum, p. 195. B. tom. I. Basil. 1553.

(s) Luk. 23. 46.
Joh. 19. 30.
Act. 7. 59. 60.

Life was his; *Death* is his: *He* is *Christ's*; and *Christ* is *God's*.

F I N I S.

Ἀφ' ὧν βασιλεῖ [πάντοτε] Δόξα εἰς ὐμνόν.

Josephus Jackson Armiger & Aldermannus Civitatis de *Bristol*, Annorum 57. feliciter obdormivit in Domino, Die Dominico *January*. 5. circa horam 5. pomerid. Et per plurimis impensè lugentibus, in Ecclef. de *Warborough's* in ead. Civit. decenter inhumatus est, *Januarii* die 17. An. Dom. 1661.
